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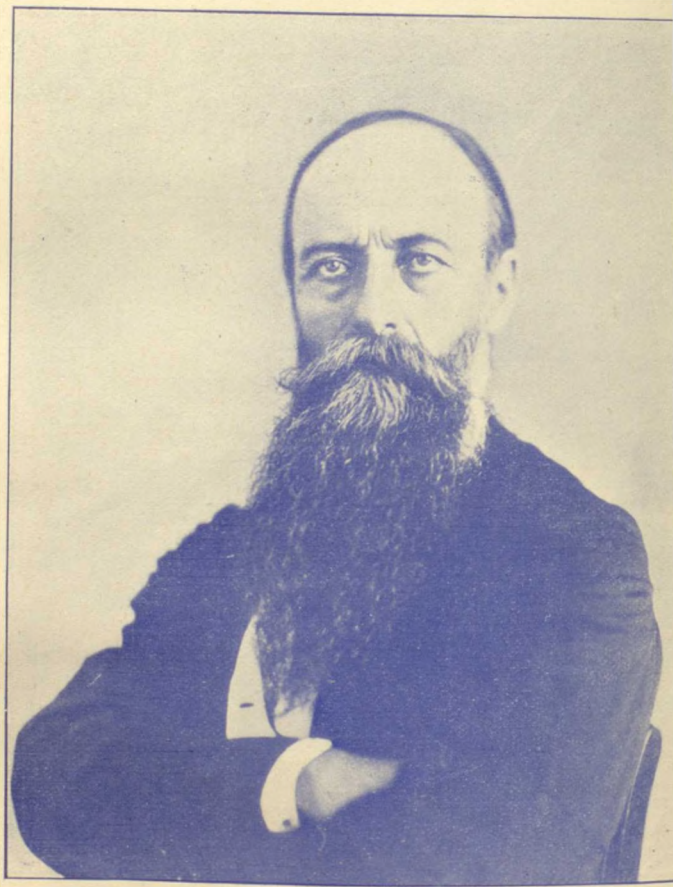
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AUTHOR AND EXPLORER

MYSTIC - LIGHT - LIBRARY - BULLETIN



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APRIL 1911

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April.

SPRING! and sweet songs lilted low by bright
birds in the green-misted wood,
Sun! and the gleam of it dancing in ripples on pools
and on rills—
Joy on the lips of me singing, and song in the heart
of me thrills;
High on the hill top I gaze on a world God has made
fair and good.

Rain! and the swift shadows creep, blotting out all the
valley below;
Wind! blowing cold through the firs on the mountain
side steep;
Storm in the soul of me, grief in the heart of me,
bitter tears flow—
Still stands the hill serene, changeless rocks towering
above clouds that weep.

—Marie Everett Pontin.

Augustus and Alice Le Plongeon

THE frontispiece in this number presents to our readers a portrait of one of the most remarkable explorers America has ever produced. Though the work of Dr. Le Plongeon may not have received the recognition deserved, yet the several marvelous books he has produced which have found their way into private and public libraries, have done much to endear his name to serious students of antiquity, who have found in these unique works information obtainable nowhere else, concerning ancient civilizations.

In "Sacred Mysteries Among the Mayas and Quiches, 11,500 Years Ago," we have a comprehensive history of Central America, and in "Queen Moo and the Egyptian Sphinx," a monumental tribute to indefatigable research and unparalleled scientific industry. These attractive volumes bear the clearest testimony to the character of the worker who toiled so long and patiently to produce them: they are indeed his enduring memorial.

Not only are we indebted thus deeply to Dr. Le Plongeon for his efforts to enlighten humanity, but we owe equal acknowledgment and gratitude to his faithful wife and constant co-worker Mme. Alice Dickson Le Plongeon, whose magnificent poem, "Queen Moo's Talisman," introduces us to life in days of old in so vital a manner as to make us feel while reading it that we are actually living in the times and among the peoples of which it treats.

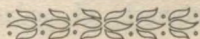
The general trend of these writings is to make us realize the identity of all races, religions and languages at their source; that no matter how vast the gulfs of time and place

may be which separate us physically, we are truly one. The most widely separated periods in human history have borne witness to this truth, which has been expressed most convincingly in monumental art. It is pointed out to us that it is not in manuscripts that we shall find the complete testimony to the civilization of a remote past, but engraven on stone tablets and embodied in massive architecture of mighty temples that have made proud defiance to the ravages and storms of ages will this message of humanity be found. The work of Professor and Madame Le Plongeon is a startling commentary on the saying in the New Testament, "If these men should hold their peace, the very stones will cry out"—a statement proved literally true to-day through the combined agency of geology and archaeology.

In reviewing the career of untiring searchers into the wonders of antiquity, one has always to record the indifference of the many, though happily the hearty appreciation of a discriminating few. There is far greater public interest in antiquity to-day than when the Le Plongeon first offered a record of their discoveries to the world, but even yet the circulation of such amazing knowledge is restricted within a comparatively small era.

It was the writer's privilege to number these eminent explorers among personal friends and on several occasions to appear with them at public conventions. A good many years ago at Lily Dale, N. Y., Madame Le Plongeon gave a delightful, illustrated lecture and followed it by singing some of the old Aztec hymns to the Sun, addressing him as the source of life for this planetary system. Far from breathing a spirit of materialistic idolatry, these glorious ancient songs are truly Theosophical in import, as they allude to a great celestial hierarchy of which the physical aspect of the Sun is but the merest shadow.

As interpreters of these unknown regions of our Western Hemisphere, we may safely affirm that Professor and Madame Le Plongeon stand far in advance of all other investigators. We can better express the mental attitude and the nature of the public appeal made by Dr. Le Plongeon and his noble wife, than to quote the following from the preface of "Queen Moo and the Egyptian Sphinx": "In this work I offer no theory. In questions of history theories prove nothing. They are therefore out of place. I leave my readers to draw their own inferences from the facts presented to their consideration. Whatever be their conclusion is no concern of mine."



The Sphinx.

My form stupendous here the gods have placed,
Sparing each spot of harvest-bearing land;
And with this mighty work of art have graced
A rocky isle, encompassed once with sand:
And near the pyramids have bid me stand:
Not that fierce Sphinx that Thebes erewhile laid waste,
But great Latona's servant, mild and bland;
Watching the prince beloved, who fills the throne
Of Egypt's plains, and calls the Nile his own.
That heavenly monarch, who his foes defies
Like Vulcan powerful, and like Pallas wise.

—Arrian.

Growth.

THE Universe is a training school for evolving intelligence—a vast gymnasium for the development of the moral fibre. We become mentally clever by playing at the game of life. We match our courage against its adversities and acquire fearlessness. We try our optimism against its disappointments and learn cheerfulness. We pit our patience against its failures and gain persistence. We are torn from the pinnacle of ambition by opponents and learn toleration for others. We fall from the heights of vanity and pride, and learn to be modest and humble. We encounter pain and sorrow and learn sympathy by suffering. It is only by such experiences that we can grow to rounded measure. It is only an environment thus adapted to our spiritual development that we can evolve the latent powers within us.

—*From Self Development and The Way to Power.*

By L. W. Rogers.

What is Genius

How is Genius Inspired

W. J. Colville

The problem of Genius is one which has always excited wonder, as well as interest, because genius is something mysterious as well as fascinating, and it is extremely difficult to account for it unless we take into our reckoning some spiritual solution which materialistic scientists have been accustomed to repudiate. The various theories advanced to account for genius may all be partially correct, but no one of them can possibly explain all the varieties of genius which range from the sublime to the frantic, leading to the most widely divergent attempts at explanation.

Genius has been called "A gift of the Gods," and it has also been attributed to insanity, and it must be admitted that opposite sorts of genius give rise to both conclusions. The simplest view that can be taken, and one which is by no means inadmissible in the light of much careful observation, is that a genius is one in whom a certain faculty, or a few particulars faculties, show an unusually large development, while others are unfolded only to a lesser extent than ordinary. The general results of phrenological examination and also the researches of chirologists have favored this decision, although it cannot cover the more remarkable and unusual cases of what may be termed "all round" genius.

A musical genius, like Mozart or Handel, seems to have been born with a particular faculty already highly devel-

oped, so much so that a little boy who has had no training understands the theory of music instinctively or intuitively, but marvelous though such instances appear, they belong entirely to a special area of development and though the musical faculty exhibits amazing activity, other faculties may remain comparatively dormant; therefore, it is often remarked that many a genius, astonishingly brilliant in the field of his specialty, is almost a dullard in other directions. Where this is provable it gives color to the simple view of genius just referred to but even then it seems enigmatical that any child unless the offspring of exceptionally gifted parents, should come into the world thus singularly unfolded, even though it be but along a single line.

Hereditary tendency or transmission cannot always be appealed to for even a portion of the solution of our problem, for it often occurs that a singularly gifted and precocious child is born into a family where he is not at all understood and where his peculiar precocity amazes and bewilders his father and mother quite as much as it astonishes neighbors and visitors outside the family circle.

There are many instances where the influence of heredity can be clearly traced, and we may easily refer to the palmiest periods of both Greek and Hebrew civilization to illustrate the benign effects of ante-natal culture in bringing into the world highly endowed offspring. The typical genius of the ancient Greeks blossomed out in two definite directions, sublime philosophy and imposing art. The distinctive Hebrew genius flowered in a setting forth of Moral Law, consequently we are quite accustomed to speak representatively of Greek philosophers and artists and of Hebrew prophets. The intense love of beauty which was the dominant Hellenic passion led inevitably to the highest type of Greek mother suggesting to her unborn babe that he be beautiful and that

he become a producer of beautiful objects, and as Greek fathers mentally co-operated with their wives in this gracious desire and expectation, the best type of Greek home was a very happy one and much real union existed between wife and husband. The typical Jewish mother was possessed with a sense of Messiahship pertaining to her race, and it was her earnest hope that her son or daughter should become a pattern of moral excellence, for what led to the grandest achievement in ancient Israel was indomitable faith in the reality of "A Holy Nation." Nothing more beautiful in art or sublimer in philosophy has come from any other than a Greek source, and no higher moral standards are to be found anywhere than in Hebrew literature. In neither case has the stream of genius always flowed clearly, but it has been an unmistakable under-current even when temporarily obscured, and apparently vitiated, on the surface.

The ideals of to-day are almost everywhere eclectic, and they are constantly becoming more so, even though a tendency to individual, as opposed to racial, specialization, is becoming continually more distinctly marked.

The characteristic genius of America has been Inventive and Commercial, and this has been well-nigh inseparable from the youth of this modern nation, but signs are now multiplying that other types of genius are appearing in America, so that in the near future it cannot be said that this great continent has no distinctive art or literature.

Were it a fact that a specific genius always ran in families it would occasion little or no surprise; but the erraticity of genius is often one of its marked characteristics. Entirely apart, then, from its hereditary aspects, which are often absent or negligible, we are confronted with varieties of genius showing themselves in most unlikely and unlooked for places.

This is the phenomenon which has given much prominence

to the Spiritualistic idea of inspiration and to the Theosophical doctrine of re-incarnation. The average Spiritualist is accustomed to account for the most surprising outbursts of unexpected genius by referring them to some extraordinary sensitiveness in peculiar children rendering them "mediumistic," so that they become avenues or channels through which inspiration can be poured, and where the "medium" in his normal condition cannot explain what is given through him while entranced, or in a state of ecstasy, this explanation seems valid and conclusive.

Theosophists are particularly given to citing a different class of examples, viz., those which present to our notice gifted children who do not pass into trances or "supernormal" states but who in their common everyday, waking condition, give evidence of a conscious endowment in certain directions phenomenally great. These children, we are told, are manifesting entities who in previous earthly embodiments have gone through the effort to achieve the knowledge which is now their inherited possession—inherited from their own past as a result of their own persistent industry.

To many minds this answer is entirely satisfactory, and it certainly is accordant with our best ideas of justice, the only exceptions ever seriously taken to it being that the genius himself frequently repudiates the theory, and it is ordinarily supposed to be incapable of proof. We can surely keep open minds and pursue our investigations in psychology unhampered by preconceived conclusions, for only thus can we reasonably hope to make any satisfactory advancement.

Quite apart from the more striking aspects of genius, this subject presents many interesting and important features with which all educators should undertake sympathetically

to deal. Without displaying such phenomenal ability in any special line as to call forth the exclamation "that child is indeed a genius," there are numerous instances where children display marked ability in certain directions where their parents and immediate ancestors never excelled, and because of this attainment being out of the line of the family traditions it often happens that real ability is repressed and its possessor compelled to work at some uncongenial task for which he has no aptitude. This foolish denial of genius, or refusal to accord to it its rights, is a source of great loss to humanity so far as practical achievement is concerned, and it is an encouraging sign of present-day advancement that this palpable error is being decidedly counteracted through the efforts of really intelligent educators who seek to train, but not to force, cram, or twist the youth committed to them for guidance and instruction.

A very wise saying among many proverbs attributed to King Solomon reads "Train up a child in the way he should go, and even in old age he will not depart from it." There are two useful senses in which this precept may be applied; first, as regards general moral training, secondly, with reference to specific occupation. The same high moral standard can be set for all, the same lofty ethical ideals being an inspiration to all, but when dealing with bent of inclination toward certain kinds of work and away from others, we find the same moral standard in no way inducing any rigid adherence to specified pursuits on the part of some who are adapted to them and others to whom they are utterly unsuited.

Whenever any marked degree of genius is manifest we are sure to witness some expression of eccentricity and this admission is in no way uncomplimentary to those to whom it applies, although people are often so ignorant concerning

where, it is simply a fact that they cannot be reproduced to order in any Conservatories or Academies, and they were not the offspring or product of Schools, for had they been such, their work would have been reminiscent, not original.

Whether genius can be trained or not, is a very open question, but we know it can be hampered. Who is there to train a genius, who is himself less than a genius? Prophets may instruct priests, but priests have no valuable information to give to prophets. Genius is the prophet of Art, Science and Philosophy, as well as of Religion; it is to genius that the priesthoods of the present and the future must look for living inspiration.

The outlook of a genius is so widely different from that of a simply talented human being that it is very easy to see why a genius is misrepresented, or at least not understood. A genius has no accepted models to copy and no established precedents to uphold, he is therefore seemingly a kind of outlaw, or in any case one who is a law unto himself.

No genius can be bound by stated rules and concocted methods; everything stereotyped is contrary to the fulfillment of his mission, and though it need not be abhorrent to him it is always cumbersome and uncongenial. You cannot restrict genius without silencing it, therefore genius is regarded usually as heretical as well as unconventional, but it is extremely fascinating and never fails to attract a large following provided it is not so abstruse or far away from common comprehension as to be unintelligible except to a very select minority.

It is the freshness of genius which is always its most alluring feature, and say what we may about devotion to conventionalities they are terribly wearying and stifling, so much so, that many people seem to have adopted as a life-motto the shallow exclamation, "Oh, anything for a

change." The very love of novelty which most of us own to possessing makes it possible for genius to get a hearing and to make practical headway, for, were we all completely bound up in antiquated "red tape" genius would get no hearing and could receive nothing but persecution, a large amount of which has usually been administered to all who manifested it, but the persecutors are not, as a rule, the common people, but those who have vested interests in fossilized monopolies.

Genius feels, hears, sees, loves, expresses, but apparently it thinks much less than talent; it is so impulsive, that it is comparable to an impetuous mountain torrent or freshet, while talent is like a regulated canal. "I will lift mine eyes to the hills, whence cometh my help" is a spontaneous song of genius, its eyes are upcast, not downcast, and it never hesitates to voice its latest and most startling revelation.

Genius does not seem to impose so much ordinary responsibility on its possessors as does talent, however geniuses came into the world, now they are in it, it seems to be their unique function to give forth unrestrainedly whatever is in them or whatever may be poured through them. Genius is invariably oracular; it speaks as did the Oracle at Delphos, prior to the days of degeneracy when the living inspiration of seership made way for the contrivances of priestcraft.

To discriminate between normal genius, which is always healthy, free and joyous, and those obscure mental maladies which counterfeit it and sometimes accompany it, it is necessary to note that the best environment for a true genius, and the one most to his liking, is an outdoor life untrammelled by artificial usages and complete abstention from all stimulants and narcotics.

The habits of a genius caught and caged, like a wild animal in a menagerie, are pitiful caricatures of the natural

behavior of a genius unsophisticated; but the normal genius is apt to be peculiar and to hold many views and do many things which "Mrs. Grundy" looks upon as shocking. If we find very marked departures from the ordinary in some individual whose genius is incontestable and who is contributing something of real value to human progress, and who is, moreover, in the enjoyment of health and vigor, physical as well as mental, it behooves us to look diligently into the association between peculiar modes of life and superordinary achievement.

It is surely quite rational to admit that peculiar work may demand unusual tools for its execution and as every genius renders something unusual to the sum total of human accomplishment we may learn some valuable lessons by watching the habits of any genius who is let alone to do his work in his own way without officious and misguided interference on the part of people far less capable of enlightening the world than he. The smug complacency with which our wretchedly defective, and often barbarous (miscalled civilized) institutions have been upheld, is a standing monument to our common lack of imagination and of sensitiveness.

There is more cruelty and injustice practiced, and often justified, through lack of keen imagination than from any other single cause, and only through the further development and right direction of imagination can we enter upon an era of greater justice, and equally, of greater loving-kindness. We are hearing much of the close of the present age, and the nearing birth of a new epoch, and as no new dispensation can be inaugurated without genius to blaze the trail, we may well expect quite an unusual irruption of genius in many directions during the present century, and indeed during these immediately passing years old conditions everywhere are giving place to new, and never was

the need for fearless prophets greater than it is now. Whether the inspired and illumined teachers who will be inaugurators of the new regime are regarded as re-incarnated entities who gained their wisdom in former lives, or looked upon as only inspired by exalted spiritual intelligencies, or whether it is generally believed that they are simply more open than ordinary to illuminating spiritual influx matters very little, provided their teachings are welcomed and utilized in so far as they have a direct bearing upon human regeneration and advancement. The mystery of genius may never be fully solved, but it is a matter for reverent, though fearless study. In so far as inheritance, over which we may exert some control, has anything to do with multiplying the appearances of genius, we may well rest assured that the happiest and holiest relations between the progenitors of the coming generations must conduce toward making the path easier for genius to be made manifest, and so far as social and industrial relations go, we may be equally convinced that the more humane and equitable an administration proves the more does it facilitate the manifestation of the best that can shine through the citizens, even though genius does seem so unconquerably hardy a plant that it will sprout, and even thrive, when all things strive against it. It is ever the highest work of genius to present new and nobler ideals than those common in any community in which it manifests, and the value of an ideal is that it is both a model and an incentive. Genius has an architectural work to accomplish wherever it appears; its mission is to furnish new designs more beautiful than any to which we are accustomed, and thus can it inspire the myriad sons and daughters of talent to build more stately mansions as the seasons onward roll. If we are privileged to find our places in a family where genius has made its

advent, let us beware lest we fight against its beneficent ministry on the plea that we must uphold traditions and conventions. The ARMY OF PROGRESS must have its leaders, its generals, as well as its privates, and if it has not fallen to the lot of most to be in the vanguard, but only in the body of the troops, we certainly can do ourselves honor, and at the same time help on the work in which all true Masters are engaged, by keeping open minds and lending willing hands, so that whenever a benevolent new movement is inaugurated we can step forward as helpers, not lag behind as stragglers, or serve as hinderers to the onward march. The genius is the qualified officer, that is all, most surely our veritable sister or brother, our comrade and helper—nothing more—and nothing less. Let us then have no fear of these sun-kissed captains of our ranks, but hasten to bid them welcome and without envy gladly march and work in that *Industrial Army* which ought to include within its wide embrace every member of the Human Race.



One who claims that he knows about it
Tells me the earth is a vale of sin;
But I and the bees, and the birds, we doubt it,
And think it's a world worth living in.
—Ella Wheeler Wilcox.

Rosicrucian Christianity

Series Number Eight

The Science of Nutrition, Health and Protracted Youth

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In the previous lectures we have constantly tried to emphasize the value of the dense body; it is the most priceless of all our material possessions, and strange to say, it is the one we neglect most of all. To protect worthless property we will risk life and limb, throwing away the wheat to save the tares. But it is not our worst crime that we do that upon occasion, the greatest trouble arises from the neglect and disregard which we practice daily from before birth, to the moment of death. In the case of our cattle and horses we are very careful regarding breeding; we see that the animals are in perfect health and seek out the mate for them which our common sense and experience tells us will bring forth the best strain; we inquire carefully into the pedigree of a dog or a stallion before we allow it to become the sire of our stock, but our prospective children get not a thought. We marry for wealth, a home, social standing, etc., and not to secure a partner mentally, morally and physically fit to be a progenitor of a more advanced generation, and worst of all, marriage is generally regarded as a license to unlimited coition which is in many cases carried on uninterrupted through the whole period of gestation. What wonder that passion rules the child from infancy! Marriage and propagation are social duties for persons in good health and of sufficient means; but excess is a crime, a cancer which gnaws at the vitals of society as the vulture at Prometheus liver, and cannot be too strongly condemned.

Thus our forefathers have brought us into the world with many a serious handicap in life, and we are hampering our children in the same way on account of lack of thought and self-restraint, yet wondering why there is sickness and pain. If we would take half the

care in the selection of mothers and fathers for our children that we do in the case of our animals there would be a great improvement, particularly if the mother were left unmolested during the period of gestation.

But it is not enough that we bring our children thus handicapped into the World; from earliest childhood we ignorantly implant habits in them which are deleterious to health and well-being, particularly by giving them wrong food; teaching them to live to eat, instead of eating to live; to look more to the things that please the eye than wholesomeness, inculcating a taste for highly seasoned dishes which arouse the passional nature most potently. Suppose a builder should try to erect a house from old rags, tin cans, offal and refuse of every kind, and live in it. Would we be surprised if it fell down and hurt him? No! we should be surprised if it did not, and when the catastrophe occurred, we should say that he had himself to blame for flying in the face of nature. So with ourselves, when we employ analogous methods and build our body from any kind of materials without regard to their fitness, we alone are to blame for the ills resulting. Sickness, decrepitude and infirmity are all effects from causes which may be in a great measure avoided by a tithe of the thought and care we give to the thousand and one things of minor importance. Let us try to outline the underlying causes which produce disastrous effects.

There is no "faith once for all delivered" in any department of knowledge, truth is manysided, and new phases are constantly opening to the investigator yet there are certain basic laws and facts which are ever true, and it is with such facts that we will deal because they apply to all without exception, and will be found to be conducive to health in all, though health is a strictly individual matter, independent of looks, only conditioned by whether the Ego feels "at ease" in the body. If the Ego feels *diseased*, the body is ill, no matter if it looks what we call "the picture of health."

When the ante-natal life of a human being commences as an embryo it is a small pulpy globule composed of albumen or white of egg. Then a change occurs, there appears various particles of more solid substance within it, which grow larger, firmer and finally touch each other. At the points of contact they form "joints" and gradually the skeleton is formed. At the same time the pulpy matter becomes more organized and we have the "foetus," a child in the womb.

The growth continues, and birth, reveals the child as a soft little body, yet immensely more dense and solid than the embryo. Infancy, childhood and youth bring increased consolidation and in time the acme of solidity is reached in old age, and ended by death.

In each of these epochs of human life the body is hardened beyond what it was previously, the flesh and the bones, the tendons and the ligaments, every part alike becomes hard and inflexible. The fluids also thicken. The joints no longer are oiled by the synovial fluid, because it gets too thick to flow, and the joints become stiff and begin to creak, the blood which in infancy and youth flowed unimpeded through the arteries, veins and the minute capillaries, which in early life are all as elastic as rubber tubes, flows slow and stagnates in the contracted, hard indurated and inflexible arteries of old age. In consequence the body bends, the flesh shrinks for want of nutrition, the hair falls off and at last the tired heart can drive the blood no longer, so the body dies. The whole course, from the womb to the tomb is one uninterrupted process of consolidation, and infancy, childhood, youth, maturity and old age are but so many stages by the way. The only difference between the body of youth and age is, that one is soft and elastic, the other hard and rigid, and the vital question is: What is the cause of this ossification, can it be controlled or at least minimized so as to prolong the halcyon days of youth?

To the latter part of the question it may be answered without qualification, that it is possible by knowledge to minimize the consolidating process and to live our appointed time to greater advantage than if we live unthinkingly as most people unfortunately do.

In regard to the cause of ossification which hardens the tissue of our bodies, chemical analysis has proved that any part of tendon, flesh, blood, urine, perspiration, saliva and in fact any part of the body we examine, contains an immense amount of calcareous or chalky matter not present in childhood, so that, while, for instance, the bones of a child are composed of three parts of gelatine and one part of phosphate of lime or bone matter, in old age, the proportion is exactly reversed so that there is only one part of gelatine to three parts of bone matter, which is the reason why an old man's bones will not knit when broken. A child's bones knit readily because there is plenty of the cementing material in its bones, and very little of the phosphate of lime or bony matter; sulphate of lime or plaster of paris and carbonate of lime or common chalk, which are the choking substances principally causing rigidity and old age.

As we saw in lecture No. 3, the plants have a dense and a vital body, which enables them to do this work; their consciousness we also saw, was as a deep, dreamless sleep. Thus it is easy for the Ego to overpower the vegetable cells and keep them in subjection for a long time, hence the great sustaining power of the vegetables.

In animal food the cells have already become more individualized, and as the animal has a desire body giving it a passionate nature, it is easily understood that when we eat meat it is harder to overcome these cells which have animal consciousness resembling the dream state, and also that such particles will not stay long in subjection, hence a meat diet requires larger quantities and more frequent meals than the vegetable or fruit diet. If we should go one step farther and eat the flesh of carnivorous animals, we should find ourselves hungry all the time, for there the cells have become exceedingly individualized and will therefore seek their freedom and gain it so much the quicker. That this is so is well illustrated in the case of the wolf, the vulture and the cannibal which have become proverbs for hunger, and as the human liver is too small to take care of even the ordinary meat diet, it is evident that if the cannibal lived solely upon human flesh instead of using it as an occasional "tidbit" he would soon succumb, for while too much of the carbohydrates, sugars, starches and fats do little if any harm to the system, being exhaled through the lungs as carbonic acid gas or pass out as water by way of the kidneys and the skin, an excess of meat is also burned up, but leaves poisonous uric acid in and it is being more and more recognized that the less meat we eat the better for our physical well-being.

Looking at the matter of flesh-eating from the ethical side also it is against the higher conceptions to kill to eat. In olden times man went out to the chase as any beast of prey, rough and callous, now he does his hunting in the butcher shop, where none of the nauseating sights of the slaughter-house will sicken him. If each had to go into that bloody place where all the horrors described in Upton Sinclair's book are enacted day after day to be able to satisfy an abnormal injurious habit which causes more sickness and suffering than even the liquor craving; if each had to wield the bloody knife and plunge it into the quivering flesh of his victim, how much meat would we eat? Very little. In order to escape doing this nauseating work ourselves on occasion, we force a fellow being to stand in that bloody pen day after day killing thousands of animals every day of the week; we brutalize him to such an extent that the law

will not allow him to sit on a jury in a capital case because he has ceased to have any regard for life. When he gets into a fight as is often the case in the stockyards district of Chicago, and other slaughter cities, he always uses the knife and always unconsciously uses the peculiar twisting cut which makes his stab fatal.

It is no use to say that he need not do it. When hunger drives a man will refuse no means of livelihood; and we, society, who demand this food, force some fellow being to supply it and are therefore responsible for his degradation. We are our brother's keeper both individually and collectively as society.

The animals which we kill also cry aloud against this murder; there is a cloud of gloom and hatred over the great slaughter-cities. The law protects cats and dogs, against cruelty. We all rejoice to see the little squirrels in the city parks come and take food from our hands, but as soon as there is money in the flesh or fur of an animal, man ceases to have regard for its right to live, and becomes its most dangerous foe, feeding and breeding it for gain, imposing suffering and hardships upon a fellow being for the sake of gold. We have a heavy debt to pay to the lower creatures whose mentors we should be; whose murderers we are, and the good law which works ever to correct abuses will also in time regulate the habit of eating murdered animals to the scrapheap of obsolete practices as cannibalism is now.

We are not advocating a vegetarian diet for everyone. Long practice of flesheating and particularly the temperamental peculiarities of many people make it unsuitable for them to do without meat yet, others, like the writer, find it no trouble to live and grow fat on two meals of meatless dishes. Eggs, fish and other low forms are necessary to some, others can live months or years on fruit. Diet, like health, is determined individually and no general standard can be set up, at the same time it may be safely said that the less meat we can get along with, the better our general health will be. But if we want to do without it altogether, it is absolutely essential that we should study a table of food values so that we get the necessary proteins from the vegetables we eat. No man can go to the ordinary table and get sufficient nourishment if he eats only the vegetables provided as accessories to the meat, he must have beans, peas, nuts and the like foods which are rich in protein to take the place of the discarded flesh or he will starve. As a hint to brain workers it may be said that carrots contain about 4 times as much phosphoric acid, as any other food. The leaves can be used as salad and they have

three times as much phosphoric acid as the carrot itself.

More dangerous to man than any food as a clogging and hardening agent of the system is "water." It does not matter how clear and pure it looks, there is an enormous amount of the lime compounds and magnesia in the best we have, and neither filtration nor boiling will take it out. The amount of mineral in the water is easily determined by the way our teakettle "furs up," and it is a mistake to think that the deposit comes from the water that we pour out of the kettle to make tea or coffee with, for it is the solid remains of the water that has evaporated as steam, the water left is harder if any. The only thing that enables us to live beyond childhood is the enormous eliminative power of the kidneys, were it not for them we should be old in infancy, and if we want to preserve health and youth in old age we must cease drinking and cooking with this death-dealing fluid, using for all internal purposes only distilled water which is absolutely free from the injurious lime-compounds.

The only solvents of a permanent beneficent nature which the writer knows is buttermilk and the juice of grapes, obtained preferably by eating the grape or taken unfermented. A systematic course of treatment with grape-juice or buttermilk will open up the closed capillaries and stimulate the blood, so that even aged persons whose flesh has dried up and shrunk will again fill out and take on the look of youth, provided they are not of a too worrying pessimistic nature, for nothing will avail against such a temperament. That, fear and ignorance in the selection of food are in fact the most productive causes of sickness and the most obstinate foes of the physician.

There are two great aids to health which enable us to get so much more benefit from our food that all who desire to get health or to keep it, ought to employ. Their names are "thorough mastication" and "enjoyment." They will do more for the welfare of the body than all the drugs or doctors in the world, and like all other habits, they can be cultivated.

The "Quick Lunch Counter" is one of the greatest sins of our nation. A man runs post haste from his office to the high uncomfortable chair found in these places. In five minutes he swallows as many courses, rushes back to his office, and then wonders why he feels uncomfortable and drowsy. Perhaps he feels forced to employ alcoholic stimulants in order to "brace up."

All that can be avoided by taking time to eat in comfort.

The question is not how much we eat, but *how much we assimilate*. When we swallow a large quantity of food nearly whole we get less nourishment than if we take the time necessary to masticate and enjoy our food. Not that we should make it a labored process, but that we should regard eating as the welcoming of a friend into our house, where we are gladly doing all in our power to make him comfortable. Our bodies are in fact comparable to large hotels where we are the hosts and the cells in our food are the guests. They come and go, staying a longer or a shorter time and are a profit or a loss to the proprietor according to whether he makes them feel at home or not.

Imagine two hotels, one run on the basis of cordiality and helpfulness, where the proprietor meets each guest at the door with a cordial shake of the hand and where an ideal, contented set of servants are anxious to forestall the slightest wish of the guests, of course things will go swimmingly in that hotel, the guests will feel satisfied and stay long because they are loth to leave so kind a host. Similarly, if we meet our food with "the glad hand," we shall find that it will fit in easily, if we masticate it in thorough enjoyment, we are making arrangements for its comfort, as the hotel proprietor does for his guest by having a bath and other necessities in readiness. Enjoying the food, our mental attitude, is even more important than mastication. The man who finds fault with his food, is like a hotel proprietor who would meet his guests at the door with a scowling face and ask: "What do you want here; I don't like you; it is necessary for me to take in guests such as you in order to keep my hotel running, but I want you to know, that I don't like it."

What wonder if travelers who were forced to enter such a hotel get angry and cause trouble and try to get away as soon as possible; what wonder that the man who sniffs and snorts at his food gets indigestion; whose the blame for his condition but his own? Fault-finding and hate drives our food away from us just as much as it estranges us from friends; enjoyment of food and friend will knit the ties with both closer, and, as the proportion of the work we may do in the world, both spiritually and materially depends upon the condition of our body, it is of the greatest importance that we should cultivate health and prolong youth to the limit of our allotted stay here if it is possible, and by following the general directions here given, it will soon be perceived that there will be an improvement in the bodily condition which will give fuller and freer scope to the mental faculties.

NUTRITION, HEALTH AND YOUTH

TABLE OF FOOD VALUES

	Refuse %	Water %	Proteids %	Fat %	Carbo-hy- drates %	Ash %	Fuel value in Calories per lb.
FRUITS.							
Apples, dried.....	..	28.1	1.6	2.2	66.1	2.0	1185
Apples, fresh.....	25.0	63.3	0.3	0.3	10.8	0.3	190
Apricots, dried.....	..	29.4	4.7	1.0	62.5	2.4	1125
Bananas.....	35.0	48.0	0.8	0.4	14.3	0.6	260
Cucumbers.....	15.0	81.1	0.7	0.2	2.6	0.4	65
Dates, dried.....	10.0	13.8	1.9	2.5	70.6	1.2	1275
Figs, dried.....	..	18.8	4.3	0.3	74.2	2.4	1280
Grapes.....	25.0	58.0	1.0	1.2	14.4	0.4	295
Lemons.....	30.0	62.5	0.7	0.5	5.9	0.4	125
Muskmelons.....	50.0	44.8	0.3	..	4.6	0.3	80
Oranges.....	27.1	63.4	0.6	0.1	8.5	0.4	150
Pears.....	10.0	76.0	0.5	0.4	12.7	0.4	230
Persimmons (edible part)	..	66.1	0.8	0.7	31.5	0.9	550
Raisins, dried.....	10.0	13.1	2.3	3.0	68.5	3.1	1265
Raspberries.....	..	85.8	1.0	..	12.6	0.6	220
Squash.....	50.0	44.2	0.7	0.2	4.5	0.4	100
Strawberries.....	5.0	85.9	0.9	0.6	7.0	0.6	150
Tomatoes, canned.....	..	94.0	1.2	0.2	4.0	0.6	95
Tomatoes, fresh.....	..	94.3	0.9	0.4	3.9	0.5	100
Watermelons.....	59.4	37.5	0.2	0.1	2.7	0.1	50
NUTS.							
Almonds.....	45.0	2.7	11.5	30.2	9.5	1.1	1515
Brazil nuts.....	49.6	2.6	8.6	33.7	3.5	2.0	1485
Butternuts.....	86.4	0.6	3.8	8.3	0.5	0.4	385
Chestnuts, dried.....	24.0	4.5	8.1	5.3	56.4	1.7	1385
Chestnuts, fresh.....	16.0	37.0	5.2	4.5	35.4	1.1	915
Filberts.....	52.1	1.8	7.5	31.3	6.2	1.1	1430
Hickory nuts.....	62.2	1.4	5.8	25.5	4.3	0.8	1145
Pecans.....	53.2	1.4	5.2	33.3	6.2	0.7	1465
Walnuts, Black.....	74.1	0.6	7.2	14.6	3.0	0.5	730
Walnuts, English.....	58.1	1.0	6.9	26.6	6.8	0.6	1250
GRAINS.							
Bread:							
Brown.....	..	43.6	5.4	1.8	47.1	2.1	1040
Graham.....	..	35.7	8.9	1.8	52.1	1.5	1195
Rye.....	..	35.7	9.0	0.6	53.2	1.5	1170
White, fresh.....	..	35.3	9.2	1.3	53.1	1.1	1200
White, stale.....	..	35.3	9.2	1.3	53.1	1.1	1200
Whole Wheat.....	..	38.4	9.7	0.9	49.7	1.3	1139
Corn, green, sweet,							
canned.....	..	76.1	2.8	1.2	19.0	0.9	430
Corn, green, sweet (edi-							
ble part).....	..	75.4	3.1	1.1	19.7	0.7	440
Cornmeal.....	..	12.5	9.2	1.9	75.4	1.0	1635
Flour:							
Buckwheat.....	..	13.6	6.4	1.2	77.9	0.9	1605
Graham.....	..	11.3	13.3	1.9	71.4	1.8	1645
Rye.....	..	12.9	6.8	0.9	78.7	0.7	1620
Wheat (high grade).....	..	12.0	11.4	1.0	75.1	0.5	1635
Wheat (low grade).....	..	12.0	14.0	1.9	71.2	0.9	1640
Whole Wheat.....	..	11.4	13.8	1.9	71.9	1.0	1650

TABLE OF FOOD VALUES (CONTINUED)

	Refuse %	Water %	Proteids %	Fat %	Carbo-hy- drates %	Ash %	Fuel value, in Calories per lb.	Time re- quired for digestion H. M.
Macaroni, Vermicelli, etc.		10.3	13.4	0.9	74.1	1.3	1645	3:00
Oat Breakfast Food...		7.7	16.7	7.3	66.2	2.1	1800	
Oyster Crackers...		4.8	11.3	10.5	70.5	2.9	1910	
Rice		12.3	8.0	0.3	79.0	0.4	1620	1:00
Soda Crackers		5.9	9.8	9.1	73.1	2.1	1875	
Starch					90.0		1675	
Wheat Breakfast Food...		9.6	12.1	1.8	75.2	1.3	1680	
LEGUMES								
Beans, baked, canned...		68.9	6.9	2.5	19.6	2.1	555	3:45
Beans, dried		12.6	22.5	1.8	59.6	3.5	1520	3:45
Beans, Lima, shelled		68.5	7.1	0.7	22.0	1.7	540	3:30
Beans, String	7.0	83.0	2.1	0.3	6.9	0.7	170	
Peas, canned		35.3	3.6	0.2	9.8	1.1	235	
Peas, dried		9.5	24.6	1.0	62.0	2.9	1565	
Peas, shelled		74.6	7.0	0.5	16.9	1.0	440	2:35
Peanuts	24.5	6.9	19.5	29.1	18.5	1.5	1775	
VEGETABLES.								
Beets	20.0	70.0	1.3	0.1	7.7	0.9	160	3:45
Cabbage	15.0	77.7	1.3	0.1	4.8	0.9	115	4:30
Celery	20.0	75.6	0.9	0.1	2.6	0.8	65	3:15
Lettuce	15.0	80.5	1.0	0.2	2.5	0.8	65	
Onions	10.0	62.6	1.4	0.3	8.9	0.5	190	2:05
Parsnips	20.0	66.4	1.3	0.4	10.8	1.1	230	3:30
Potatoes	20.0	62.6	1.8	0.1	14.7	0.8	295	3:30
Rhubarb (pie plant)	40.0	56.6	0.4	0.4	2.2	0.4	60	
Spinach		92.3	2.1	0.3	3.2	2.1	95	
Sweet potatoes	20.0	55.2	1.4	0.6	21.9	0.9	440	
Turnips	30.0	62.7	0.9	0.1	5.7	0.6	120	4:00
SUGARS.								
Candy, plain					96.0		1680	
Honey					81.0		1420	
Maple Syrup					71.4		1250	
Molasses					70.0		1225	
Sugar, granulated					100.0		1750	
MISCELLANEOUS.								
Chocolate		3.5	12.9	48.7	30.3	2.2	5625	
Cocoanuts	48.8	7.2	2.9	25.9	14.3	0.9	1295	
Cocoanuts, prepared		3.5	6.3	57.4	31.5	1.3	2805	
Cocoa, powdered		4.6	21.6	28.9	37.7	7.2	2160	
Mushrooms		88.1	3.5	0.4	6.8	1.2	185	1:20
Taploca		11.4	0.4	0.1	88.0	0.1	1650	2:00

The preceding Lesson is No. 8 in a series of twenty. No. 9 will appear in the next Bulletin. They can be had singly (order by number) or in sets, from the Mystic Light Library, the Rosicrucian Fellowship, Headquarters at Seattle, Wash., or the Rosicrucian Fellowship, 49 John St., New York City.



I Will be Worthy of It.

I may not reach the heights I seek,
My untried strength may fail me;
Or, half-way up the mountain peak
Fierce tempests may assail me.
But though that place I never gain,
Herein lies comfort for my pain—
I will be worthy of it.

I may not triumph in success,
Despite my earnest labor;
I may not grasp results that bless
The efforts of my neighbor.
But though my goal I never see
This thought shall always dwell with me—
I will be worthy of it.

The golden glory of Love's light
May never fall my way;
My paths may always lead through night,
Like some deserted by-way;
But though life's dearest joy I miss
There lies a nameless strength in this—
I will be worthy of it.

Prayer for the Abolition of Vivisection.

Your help is asked in a strong outpouring of thought force, by means of prayer, concentration, or exercise of will power as best suits the individual, for the ABOLITION OF VIVISECTION, every Sunday at 10 A. M. precisely for ten minutes. It is particularly requested that no harsh thoughts against the vivisectors themselves be permitted at this time, as to do so would be to work against the object of the Circle—to assist the power of evil rather than of good.

The use of prayer is optional. Punctuality is essential.

Prayer.

“O Thou who hearest the prayer of the little ones Thou has made, grant us to realize that pain given to any living thing is pain to Thy Heart of Love. AMEN.

O Thou all merciful and compassionate, whose life maintains the universe and all that is, who suffers in the suffering of both man and beast, be with us, strengthen and guide us in our efforts to reduce the pain that man too often inflicts on the animals that share Thy life, Thy world, Thy love, with us. Give us O Lord, love, wisdom and power, that we may work well and wisely, with strength to resist, patience to endure, and constancy to persevere.

Grant that we may hasten the coming of that great day when pain shall have fulfilled its mission and taught its lesson, and joy—the Divine inheritance of both animals and men—shall rule on earth below as bliss reigns in heaven above. AMEN.

Father of all love, in whom we have our being, save, we beseech Thee, Thy creatures, our little brothers, from their great suffering. Send the light of Thy wisdom into minds that are darkened, that they may see and understand the unity of all the life in Thy universe. And grant that our prayers and supplications, which we raise at one time to Thee, may hasten the day when all the living creatures that Thou hast made, shall be delivered from the bondage of pain into the glorious liberty of Thy children. Hear us, O Lord, we beseech Thee, and save in Thine own time and Thine own way. AMEN.”

Those wishing to help further can do so by copying this and passing it on.



Book Reviews



PROGRESSIVE CREATION. By H. E. Sampson, Rebmán, London. Two vols., American price, \$7.00. An extraordinary contribution to religio-scientific literature, marking an epoch in the history of works claiming a super-physical origin. Rev. Holden E. Sampson is a clergyman of the English Church and also one who has gone deeply into the mysteries beyond the physical veil. His claim is that these large and carefully written volumes are a product of direct spiritual illumination. Mr. Sampson has investigated Spiritualism and all allied therewith, and has reached the conclusion that communication with spiritual entities is a fully demonstrated fact. However these entities, he contends, are of many kinds and he seeks to warn and guide enquirers against the wiles of the unrighteous across the border, though he gladly rejoices in the fact of possible intercourse with celestial beings.

The work as a whole is a very ambitious one, and it claims to be a reconciliation of science with religion. In his preface the author requests the reader to consider it as an *ex parte* statement and to refrain from criticism until he has studied the thesis to its conclusion. The introductory chapter "Reincarnation and Evolution," supplies a key to this thesis.

Much that this work contains may well be designated Christian Theosophy and there is much in it entirely Kabbalistic, especially the expositions of portions of the Pentateuch which are both mystically and rationally handled. It is fair to call this voluminous treatise a very earnest and elaborate attempt to elucidate the mystery of the earth as we now find it, and it comes from the pen of one who claims to have undergone peculiar preparation for receiving knowledge at first hand from wise spiritual intelligences while functioning consciously on another plane of existence than the physical.

Mr. Sampson is very insistent in his teaching concerning a spiritual Israel, a holy race which must grow up in the world and deliver

humanity from the bondage of error and corruption in which the planet is now held. He has much to say regarding Devolution as well as Evolution and tho' some of the statements made are somewhat gruesome, yet the philosophy of Progressive Creation is fundamentally and ultimately optimistic, for through a process of re-incarnation, and through education in unseen spheres also, we are destined eventually to arrive at a goal which is well worth all the struggle it has cost us.

The second volume is even more thought-compelling than the first and it is adorned with several valuable charts. "The Value of Spiritualism"; "Occultism and Apostolicism"; "The Phenomena of Death" and "Christ and the Dynamic Chain of Life," are chapters which have already produced much controversy and are sure to call forth more. Though not supposing that we have found in these utterances a final answer to the many questions concerning the unseen universe which this enquiring age is persistently asking, we may truly point to them as suggestive guide books along the path.



PROGRESSIVE REDEMPTION. By Holden E. Sampson; Rebman, London, \$4.25.

With the sub-head "The Catholic Church, its functions and offices in the world, reviewed in the light of the Ancient Mysteries and Modern Science," Rev. H. E. Sampson makes this work supplementary to Progressive Creation and carries these general ideas into the particular fields of ecclesiastical activities.

From whatever source the information may have been derived, there is no gainsaying that a fund of unusual knowledge is bound up in this large eye-opening volume. The writer claims, and undertakes to prove, that there is an immense amount of hidden wisdom in the church's formularies and ordinances.

This single volume is constituted of three distinct books, the first of which deals with "The Church and the Nations" and much else that is of interest to-day as well as with "The Mediatorial Purpose of the Incarnation of the Lord Jesus Christ" and the symbolism of his ministry. Book two treats of "The Mystic Path; Symbolism, Science and Superstition; the Power of Signs and the Three Laws of Progressive Redemption, Nature, Grace and Works." Book three treats of Means of Grace, including Prayer, Sacraments, and practically all that is included in the wide category of helps to a

higher life than that ordinarily pursued. The writer deals with seven sacraments and uses all the language common to the extremely High Church party in the Anglican Establishment, but he finds a true Catholic Church alike in the Occident and in the Orient. The work is one of absorbing interest.



QUEEN MOO AND THE EGYPTIAN SPHINX. By Augustus Le Plongeon: Macoy Pub. Co., \$4.75.

A more wonderful and fascinating volume than this beautifully illustrated record of research into the mysteries of long departed ages can hardly be imagined. Dr. Le Plongeon was an original explorer of relics of antiquity, and undismayed by almost insuperable obstacles. While lacking that support of established scientific bodies which he richly deserved, he fought his way forward to gather amazing accumulations of historic information.

The Mayas of Central America were, according to this record, a very highly developed people and the recovery of their history causes a flood of brilliant light to burst upon almost entirely unknown origins of many of our present beliefs and customs. Though the work is intensely scholarly and far from the beaten literary tracks, it is one of vivid interest, charmingly written in glowing descriptive style, while the illustrations alone would suffice to render it extremely valuable. The presswork and binding render it a handsome acquisition to any library.



SACRED MYSTERIES. Among the Mayas and Quiches, 11,500 Years Ago. By Augustus Le Plongeon. Macoy Pub. Co., N. Y., \$2.50. This is another work by the same industrious author, equally deserving of careful attention. For members of the Masonic Fraternity it has a special message, as it traces Freemasonry to a time long anterior to the building of Solomon's Temple.



THE AQUARIAN GOSPEL. By Levi: Royal Publishing Co., Los Angeles, Cal. \$2.00.

The mystery concerning the life of Jesus from his 13th to his 30th year is explained in this book, and much is told about his travels in the East and in

Egypt, where he passed through Initiations. Much uncommon light is thrown upon the teachings reported in the generally accepted versions of the New Testament. The manner in which the transcriber claims to have gained this extraordinary information is through the agency of a high order of clairvoyance enabling him to read the Akashic records, which contain a faithful transcript of the history of all past events. The story, no matter from what standpoint we may view it, is unusual and its treatment of the Gospel narratives is of absorbing interest. The language is in Biblical style, chapters being divided into paragraphs. We learn that Jesus visited many lands and did much missionary work outside as well as within the borders of Palestine. The tone of the work is highly appreciative of the work of the Great Teacher who is characterized as a true Master. For all who enjoy studies of this nature, this book is a rich mine of valuable instruction.



EDINBURG LECTURES. By T. Troward: Rogers Bros., New York. \$1.25.

As an introduction to the entire field of mental activity this book may be well recommended, for these lectures embody the ripe thought of an English Judge who has spent much time in India and taken advantage of his opportunities for comparing Eastern with Western Philosophy. Such topics as "Reciprocal Action of the Universal and Individual Minds"; "In Touch with Sub-conscious Mind," and others of equal interest and importance, are ably and concisely handled by one who is a deep thinker and cogent reasoner.

DORE LECTURES. By T. Troward: Rogers Bros., \$1.00. This is a volume of discourses given at the Sunday morning meetings of the Higher Thought Centre, a very influential society in London. "Individuality"; "The New Thought and the New Order"; "The Creative Power of Thought" and "The Story of Eden," are four out of the twelve lectures making up the volume which strike the reviewer as particularly well worth studying. Mr. Troward is always clear in statement and leaves a definite impression on his hearers, and exactly the same can be said of his printed utterances.

AN OUTLINE OF THEOSOPHY. By C. W. Leadbeater: Rajput Press, Chicago, 25 cents.

To all enquirers into Theosophy, there is doubtless no more helpful little book than this outline, for it presents in a simple manner the working plan of this philosophy, giving the broad principles in a style easy to grasp and supplements this exposition with a list of books where further study might be profitable. A handy book to carry in one's pocket to read from at odd moments during the day to good advantage.—A. P.



SELF DEVELOPMENT AND THE WAY TO POWER. By L. W. Rogers: Theosophical Book Company, New York, 25 cents.

A pamphlet of 48 pages, dealing with the problem as suggested in the title from the viewpoint of a practical and earnest student of life who recognizes spiritual powers are not conferred but evolved. Three essentials necessary, the author states, are "an ardent desire, an iron will and an alert intelligence." Desire is the great propulsive force in life and this naturally brings us to the question of habits, and much interesting reading is given in regard to methods of freeing one's self from evil habits, such as gambling, alcohol, etc. Higher faculties and methods of evolution are discussed and hints for care given against artificial development. To those who aspire to higher conditions it is told "those who teach this ancient wisdom select their own pupils from the morally fit and tuition can be paid only in devotion to truth and service to humanity."—A. P.



THE STORY OF ATLANTIS. By Scott-Elliot: Theosophical Pub. Co., London. American price, \$1.45.

This geographical, historical and ethnological sketch is the result of researches conducted in an unusual manner, as the writer attributes much to clairvoyant examination of occult records. Part of its value is due to the maps of the ancient world which accompany it and these are so arranged and pocketed, they can easily be taken in and out for reference. Following the history of Atlantis, is a description of the Lost Lemuria, also supplemented with maps. This compact volume contains two complete books that were formerly published separately.

THE SCIENCE OF BEING GREAT. By Wallace D. Wattles: Elizabeth Towne Publishing Co., Holyoke, Mass. \$1.00.

Plans and methods for the self-development of an efficient life are given in this inspiring text-book, and point the reader to the source of power within, which, when duly acknowledged, leads us to the practise of self-culture in all associations of daily life. The central idea promulgated is the power of thought directed by will. The author writes with evident earnestness and sincerity and puts his ideas society is well and clearly defined. The book contains 22 chapters, all terse and vigorous.



AURAS AND COLORS. By W. J. Colville: Austin Pub. Co., Rochester, N. Y. 25 cents.

This is a response to a demand for these four very popular lectures. The whole subject is suggestively treated in outline and conveys to the student much condensed information in a form easy to assimilate and to remember, printed on good substantial paper in pamphlet form of 60 pages.



BE GOOD TO YOURSELF. By Orison Sweet Marden: Thomas Y. Crowell & Co., New York. \$1.00.

The portrait of the author, which serves as frontispiece, pictures Mr. Marden as a strong, benevolent, intellectual man who is certain to throw himself whole-heartedly into all he undertakes and it is this spirit that pervades this book, which is rightfully styled one of an "inspirational" series. This new volume is kin to "Every Man a King," and other famous works by the same editor, yet it is quite an original work, abounding in fresh bristling injunctions and interrogations. There are twenty-two chapters, some with very curious titles, including "869 Kinds of Liars," "The Right to be Disagreeable," "Don't Let Your Past Spoil Your Future," and "A Religious Slot Machine." Here are 322 pages of good solid reading with not a dull line in it.

LESSONS OF PROGRESS. By Will J. Erwood. \$2.00. In the course of five clearly outlined lessons, this well known lecturer and author offers the cream of his philosophy for students desiring a home course of study. The topics of the essays are: The Message of Spiritual Phenomena; Essentials of Psychic Development; Mediumship, Its Use and Abuse; Unfolding the Finer Forces; Soul Culture and the Man Spiritual. From the above titles we quickly gather that the main purport of these instructions is to guide students to a reasonable and helpful understanding of our right relations with unseen planes and entities. The teaching is luminous and the style throughout calculated to impress the student with the wide knowledge as well as with the good intention of the writer.



HISTORY AND POWER OF MIND. By Richard Inglese: Occult Book Concern, 9 Murray St., New York. \$2.00. This is the standard text book of the School of Western Occultism which aims at presenting truths common to Oriental literature in a form well adapted to Occidental readers. The book is divided into twelve chapters covering a range of subjects, including: The Art of Self-Control; Meditation, Creation and Concentration; The Law of Opulence, &c., &c.



A NEW HEAVEN AND A NEW EARTH. By Charles Brodie Patterson: Thomas Y. Crowell & Co., New York. \$1.25. A collection of valuable essays by a well known teacher and demonstrator of Spiritual Science whose excellent works are appreciated in both hemispheres. In this new book we gain much insight into an equivalent of the essentials of East Indian Yoga couched in simple Western language. The treatise covers a wide field, as it contains chapters on "The Psychic Plane"; "The Fourth Dimension"; "The Breath of Life"; "Sympathetic Telepathy," &c, &c. We cordially recommend this work as specially helpful for the many who are seeking a plain, straightforward elucidation of vital problems now arresting the attention of thinkers everywhere.

THE HIDDEN CHURCH OF THE HOLY GRAAL. By Arthur Edward Waite: Rebman, London. \$4.85.

The writer of this erudite and highly mystical book traces the history of a church within a church, and shows us how a secret tradition has always been maintained with which only the initiated in any age have been familiar. Much in the volume is definitely historical and much more is legendary. It is a book which charms the contemplative mystic and whoever desires to penetrate to the interior of religious faith and symbolism. Admirers of Parsifal will see the play or listen to the opera with added understanding of its inner meaning after reading this strange and illuminative volume.



A GLANCE AT OUR EXCHANGES.

THE OCCULT REVIEW (London and New York), edited by Ralph Shirley, has come to our table for March filled, as usual, with subject matter rarely found elsewhere. The editor's Notes for the Month, always an interesting feature, are devoted in this number to "Recollections of a Society Clairvoyant" who enjoyed exceptional advantages for meeting at close range many remarkable and highly influential personages, including royalty. There are well written articles on "Origin of Psychic Phenomena," by W. Johnson Roberts; "Ecstasy and Magic," by W. L. Wilmshurst; "Some Syllables of the After Life," by M. S.; a most instructive account of Fire Worshipers by A. M. Judd; several good short articles; reviews of periodical literature and the usual large insight into new books of striking characteristics for which this review is justly celebrated. Single numbers, 15 cents, procurable at 49 John St. Subscription, \$1.75 per annum; with Bulletin, \$2.00.

The Occult Review for April reaches us just as we go to press. We find it replete as any previous number with information concerning much that is truly marvelous. The editor, Ralph Shirley, in Notes for the Month, deals again with Psychic mysteries, this time with special reference to a new book, "An Adventure" (Macmillan & Co.). Psychic Phenomena in the Orkney Islands, by Alexander Kennedy, gives much insight into our Telepathic Dreams and Second Sight. The new Vedanta, by Scrutator, introduces us to the latest literary output of Prof. Alfred Russel Wallace; *The*

World of Life, a most convincing refutation of Atheism by a scientific evolutionist of world-wide celebrity. The *Veil of Alchemy*, is a very curious, quaintly illustrated paper by Arthur Edward Waite, The *Rationale of Dreaming*, by J. W. Marriott, is full of interest; also a profoundly learned paper abounding in literary references, *Superstition—Positive and Negative*, by J. Arthur Hill. A large amount of illuminating correspondence and many reviews of valuable new books complete the contents.



EAST AND WEST, combined with THE LIGHT OF INDIA: (Indo-American Pub. Co., Los Angeles, Cal. \$1.00 per year, 10 cents per copy.) This is a thoroughly Hindu periodical published on American soil. The editor is Baba Bharati, author of *Sri Khrishna, the Lord of Love*, and chief representative in the Golden West of a successful effort now being made to familiarize Americans with Hindu life and thought free from admixture of foreign elements. This magazine is always interesting and peculiarly instructive from the fact that it presents matters from the viewpoint of India itself. It is very important in these days that we should understand clearly what is the Oriental attitude on things in general. Among many remarkable articles in recent numbers, two on Tolstoi are especially worthy of comment. *Tolstoi the True Christian* (Dec., 1910) is the best sketch of that marvellous man we have encountered anywhere.



NOW, A Journal of Affirmation, edited by Henry Harrison Brown (Glenwood, Cal., \$1.00 per year), comes to us from the heart of the Santa Cruz Mountains, laden with optimistic philosophy in complete harmony with the quotation from Emerson on the striking red and primrose colored cover "Nerve us with incessant affirmatives. Don't bark against the bad, but chant the beauties of the good."

Mystic Light Library Hall Notes

SOCIETY OF THE GOLDEN KEY.

Though the headquarters of this excellent organization is in the British Metropolis, where great activities are now reported, it must be remembered that it has its branches all over the English-speaking world. A very successful centre has been established in California, at Los Angeles, where meetings are regularly held under auspices of Mrs. Flora Paris-Howard, Vice-President for the State, at 1311 South Flower street. A public gathering is held once a month. Great interest was manifested by large attendances February 15 and March 10.



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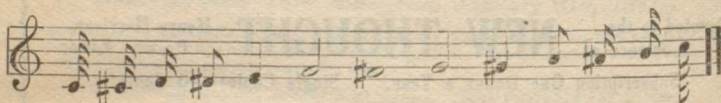
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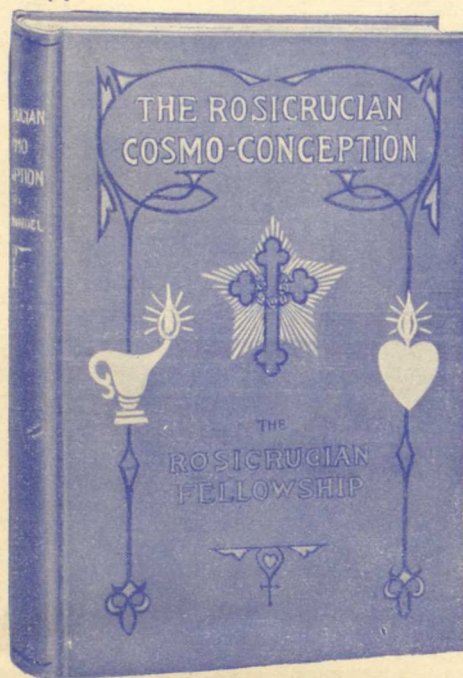
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